1;Seligmann & Seligmann E-8 (1907-1908) 1911
AX8 Vedda AX8

614 they belonged, which suggested to us that perhaps they belonged to Uru *varuge* or one of the other clans which are considered of inferior status. Although the Arachi of Belligala did not know their *varuge* and believed that they had really forgotten them themselves, our opinion was confirmed by information obtained later from the Arachi of Alutnuwara who said that they were of the Uru and Namadewa *varuge*, while a Vedda of Horabora-wewa told us that his mother came from Dambani and she was a Namadewa woman.

576 609 As the Arachi of Belligala assured us the Bulugahaladena Veddas lived in a condition precisely similar to those of Dambani, we did not visit their village but arranged for two of them to visit us at Belligala; they greeted us in the same way as the Dambani folk, with loud and guttural voices, accentuating all the "chs," and shook hands. They brought some honey and yams. They said they could not bring *bambara* honey (for it was too early in the year) so they had brought honey from the stingless bee. After a little while they gradually dropped their [194] guttural tones, especially when they were speaking to the villagers and not to us, their voices, naturally deep, assumed a sing-song tone not unlike that of Nila of Sitala Wanniya. We consider that the gruffness of these Veddas is almost entirely affectation. They have been expected to be sullen and morose and never to laugh. For thirty years the Arachi of Belligala has acted as "show-man" to the Veddas of his district, and he always speaks to them in their "language" in similar or even fiercer tones, and he has shown them so many white men that he has quite lost count of their number. He has thus helped to keep up the fiction of "wildness," for these Veddas are not wild since they are not shy but come up, shake hands, ask for presents, and offer to dance.

178 We believe that they keep up few, if any, of the old Vedda customs; they cultivate chenas and keep cattle, their bows and arrows are probably more for show than use, for the Arachi told us that some of them possess guns while others go to the Sinhalese and borrow them. Deschamps says that Veddas never 157 laugh nor have they ever been seen to smile. Of course this is not true of the Veddas of Nilgala, nor do we think it is true of

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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Nila exchanged the *amanula* for the *wila*, and coming to Mari again, raised the *wila* above her head and lowered it to the ground, letting the bast strips brush her face and body and then sweep the ground. This was done in order to wipe away the pain of labour. Then he leapt back to the centre of the cleared space and danced in and out between the three posts, hitting them with the *wila*. This was probably a sign of pleasure, for the driving away of *yaku* by striking their resting place would probably only take place at the end of the ceremony. He again approached Nari and fell back into the arms of his supporter, only remaining quiet for a few seconds until, trembling and gasping, he bent his head over the *usmukaliya* and buried his face in the bast. After doing this over each post he returned to the *usmukaliya* and said he must go, speaking in the usual husky and gasping *yaku* voice; then he fell exhausted into the arms of his supporter. All the Veddas now began to sing the invocation, and it was clear that the *yaku* had not departed from Nila for he soon began to quiver and gasp again, and sprang forward and danced between the three posts; then he began to search for something, lifting the strands of bast on the *usmukaliya*, and after an exaggerated pantomimic search he found the *wila*, turning this in his hands so that the bast swung at right angles, he waved it over each of the three posts; then turning to the *usmukaliya*, bent his head low over it and fell back exhausted. The *yaku* now left him and he recovered consciousness without any quivering or trembling, salaamed to the *usmukaliya* and sat down to rest. All the properties were immediately piled together under a tree. It may be noted that although Vela began to dance with Nila, he did not become possessed and so took no part in the latter portion of the dance.

After a short rest Nila went to the pile and holding a few strands of bast in one hand (Plate XLVI, fig. 2) repeated the following prayer to the Pata Yaku for his daughter's safety a number of times:—

Ané! mage daruwata kisi antarāyak wenda epā! mā wara.
Goda yanta denda ōnā.

Ané! (May) any harm not happen to my child this time.
(You) must permit (her) to land (i.e. to escape from her sea of troubles).

1;Seligmann & Seligmann E-S (1907-1908) 1911
AX8 Vedda AX8

Sinhalese, as a foreign language which the Veddas long ago adopted in the place of their own. 197

The obvious phonetic changes from the Sinhalese which we noted in the Vedda dialect were the substitution for the sibilant "s" of the palatal "ch" which though generally retained might be thrown out, thus "head" Sin. *isa* becomes in the Vedda dialect *ihe* or sometimes *icha*, and *gas* the Sinhalese word for "tree" becomes *gas* or *gayi* in Vedda. There may be other phonetic changes which an expert linguist would detect, but certainly the substitution of "ch" for "s" is the change which gives its characteristic harsh quality to the Vedda dialect. 84

A number of authors have published short lists of Vedda words, that given by the Sarasins being of most importance, for although it consists of only 22 words care is taken to indicate the equivalent in use in each of the Vedda groups visited by the authors. More complete vocabularies have been collected by Bailey and Nevill, and vocabularies have also been published by two native scholars. One of these, who wrote under the *nom-de-plume* A. J. W., Batticaloa, has published his material in a somewhat inaccessible periodical, the *Ceylon Literary Register* (Vol. v, 1891). His information, which includes a number of sentences and lullabies, has evidently been carefully collected and would probably be specially useful to Sinhalese and Sanskrit scholars. Its great defect is that no mention is made of the places where the information was obtained, or the conditions prevailing when it was collected. 114 [113]

Mr A. J. W. Marrambe's publication entitled *The Vedda Language* and apparently printed at Colombo in 1893 which contains some Vedda invocations is of less value, for while it suffers from the same defects it does not appear to have been prepared with the care which characterises the vocabulary in the *Literary Register*[1]. [113]

An important if indirect contribution to the study of the Vedda language has recently been made by Mr Parker, who, in *Ancient Ceylon*, gives in parallel columns Nevill's Vedda vocabulary and the equivalents of these words in the Kaelebasa

[1] The identity of initials suggests that the two accounts may be by one author.